



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.*"Go ye into all the World and preach the Gospel to every creature."***PALESTINE MISSION.**

LETTER FROM REV. GEORGE B. WHITING, TO REV. DR. COX.

[Communicated for the Evangelist.]

The following letter will be read with interest, by all, particularly those who were acquainted with the beloved author. It is an extract from the Rev. George B. Whiting, American missionary to Palestine, to the Rev. Dr. Cox of this city. Our missionaries in foreign lands have a title to our sympathies and prayers as well as to our pecuniary support: but if we mistake not, they are too commonly forgotten at the throne of mercy.

BEYROOT, Sept. 24. 1831.

My dear Pastor and Friend,—After so long a delay, I am quite ashamed when I think of my unfulfilled promise to write to you; and were I less acquainted with you than I am, I should perhaps be afraid you would not easily forgive me. But I know you have a mantle that covers a multitude of sins; and you will I am sure spread it over my fault, which I freely confess, although I could offer an apology, long and plausible enough. I may therefore consider the past as cancelled, not forgetting that repentance, to be genuine, must include reformation, as well as sorrow.

But although I feel assured you will not require nor desire apologies, I know you will take a kind interest in knowing all my affairs. I will therefore venture to speak in the first person rather more than would be seemly were I writing to a less familiar friend.—I have now been on missionary ground about sixteen months, during which time my attention has been directed to the study of the Arabic, and the Arabic—the latter the most difficult study of the two—with as much zeal, perhaps, as can well consist with the care which is due to a rather feeble constitution, and a more feeble wife, who has during many of these months required almost a constant nursing. It is superfluous to add, that my proficiency has been far behind my wishes. I am able, however, to read the word of God, and converse intelligibly, though not fluently, with the people. And I need not assure you, my dear friend, that to be able to speak at all, among a people, who though baptized Christians, may almost be said to be *unevangelized*, (for they hardly ever hear the gospel preached,) is an inexpressible relief; more especially after having my tongue tied for so many months, and "the word in

my heart as a burning fire shut up in my bones, so that I was weary with forbearing and could not stay." Many a time while looking at the little children who play under my window, and listening to their noisy prattle, I have coveted their knowledge of the language. I never before knew what it is to see the whole multitude among whom one lives, with scarcely a single exception, manifestly and heedlessly hastening to destruction, with a lie in their right hand, and not be able to sound one warning word in their ears.

I have alluded to the ill health of my dear wife. Of this you may have heard. She has not, it is true, been visited by any wasting or immediately alarming disease. Yet she has been a sufferer almost constantly since she arrived in this country, and her sufferings in the body and in the spirit, have been not unfrequently severe. Twice in particular, has she been brought into circumstances of danger and great anguish, but the Lord had mercy on her, and not on her only, but on me also, lest I should have sorrow upon sorrow. These things, my dear sir, it is quite superfluous to say, have been, in no slight degree, trying to me, apart from the interruptions they have unavoidably occasioned in my studies. But I have not a word of complaint to utter. It is the Lord who has done it all; and, as good Mr. Cunningham of your city pertinently said on the occasion of Mr. Bruen's lamented death, *He makes no mistakes*. Blessed be his name for the consoling assurance, that infinite wisdom, infinite rectitude, and infinite love, govern all his proceedings—and that on the single and most reasonable and gracious condition that we love him, all things that occur, under his administration, shall work together for our good.—I wish I had as much evidence, that our chastisements were producing, in my own case, the happy fruits of righteousness, as that they are graciously intended for our profit. Perhaps the quickening influence of affliction is peculiarly necessary in such a country as this, where most of the means of grace enjoyed, in a truly christian society are wanting, and every thing around you has a tendency to chill and quench the spirit of piety and devotion—and that spirit is no where, surely, more urgently needed than here. I would not seem to throw the blame of my spiritual delinquencies upon my circumstances. I know it belongs not there. Yet it is natural to make comparisons between the present and the past, as it regards advantage for improvement. To pass over other things, there is one privation which you will agree with me is a serious one. I mean that of preaching the gospel, and consequently of the constant aid and stimulus to study

and devotion, which are furnished by the weekly preparation for the pulpit. My dear sir, a missionary had need to live very near to God, and to abound in prayer more than most of us, I fear, are wont to do in order not to suffer sadly in his spiritual interests from this cause—especially during the first years of his residence in a foreign land. You can imagine what would be the probable effect upon your own heart and mind, if, for months and years together, you were separated from your congregation, and denied the privilege of preaching. And therefore I know you will pray for us, that what we want in means, the Holy Spirit would supply by a double measure of his gracious influence upon our hearts.

I wish I had something gratifying to tell you respecting our mission—something that would interest your people. You are aware that our circumstances are in many respects, different from those of our missionary brethren at some other stations—at the Sandwich Islands, for example. We are not, like them, reaping, and bringing home with rejoicing, our rich and precious sheaves. We have hardly begun to sow our seed. "Precious seed," indeed we bear—but we go forth weeping; and one cause of our tears, is, that we can find little or no good ground in which to plant it. We have in our possession the word of God, in all the languages spoken in this part of the world but there are few, very few, who will receive the holy scriptures at our hands.—Some would be glad to have them but are forbidden by their priests, on pain of excommunication. The great majority, however, seem to have no desire for the bible, while multitudes—multitudes are unable to read if they had it. Satan has been allowed, for reasons unknown to us, to reign and triumph, in this land, so far as to banish the blessed bible, and with it, of course, the knowledge of God, and all true religion. So that now, whoever visits this (so called) "*Holy land*," finds in the character of the people, any thing but what this name would lead him to expect. A people, professing indeed, that they know God, but in works denying him—attached, with a strange pertinacity, to many of the forms and ceremonies of religion; but utterly destitute of its spirit and power—abounding in hypocritical professions and fair words, and always forward to use the language of piety and prayer; yet showing by the thoughtlessness and profaneness of their manner, and by their whole spirit and conduct, that they draw near God only with their lips, while their hearts are far from him—ignorant, one might almost say, of the very nature of moral honesty and truth; yet quick to discover the slightest appearance of departure from it in us, or in those who are known to be connected with us. I have often thought, that in respect, to their moral character, as well as in respect to their subjugated and oppressed condition, their poverty, their dread of innovation, (especially such innovations as detect the deformity and corruptions of their religion,) the christians in Palestine and Syria bear no slight resemblance to that generation of the Jews who dwelt in these same regions in the days of Christ—to whom he preached the blessed gospel, and from whom he suffered such contradiction against himself, and such perpetual and deadly persecution. O for grace to follow in his footsteps; with some humble measure of his zeal and patience and meekness and love for souls, in the prosecution of the same sacred labors.

THE BURMAN MISSION.

Letter from Mr. C. Bennett, now printer in Burmah,

Calcutta, Jan. 3d, 1832.—I am here to superintend the casting a new font of Burmah types, as we have never yet been able to get them so perfected as to dare to commence an edition of the New Testament. I hope to put an entire edition to press, as soon as I return, and provided another printing press soon arrives, I hope it will be out before this present year terminates. The demand for tracts has been, and still is so great that one press is needed to keep a supply. What little there has been done the past six months, you will probably have through the medium of the Baptist Magazine. There have been 140 baptisms in Maulmein since I arrived, including 36 Karens, from the north of us. Of this number nearly one half are soldiers in the army, the remainder are comers out from among the heathen, and who, we trust have left the unfruitful works of darkness, and beheld the light of life.

I have written to the American Sunday School Union for a complete set of every thing they have published for Sabbath Schools, &c. That Sabbath Schools are yet to be established in Burmah, and to do much good, I dare not doubt.

Miscellaneous.

REMARKS ON REVIVALS.

The Christian Index presents the following article, as the introductory essay to Edwards on Revivals. It contains internal evidence of having been recently written; and has probably been furnished for the latest edition of that work:—

A revival of religion is a subject of great interest and importance. The phrase has, by common consent, been appropriated to denote a work of the Spirit of God, turning the attention of considerable numbers in a place to the things of eternity, and bringing many in a short time, to a saving knowledge of Christ. It is merely the success of the gospel, unusually increased. It is the conversion of numbers of sinners in a short space of time. Whatever interest is attached to the institutions of religion, whatever pleasure is felt in the success of a preached gospel, or whatever emotions arise, on earth or in heaven, at seeing one sinner repent and believe in Christ, all these must be heightened and enhanced abundantly at the multiplication of such results, which constitutes a revival of religion. The Saviour himself sees the travail of his soul, and is satisfied, when converts are multiplied as trophies of his grace. It is only through mistake or misinformation, that any who love our Lord Jesus Christ are grieved or alarmed at a revival of religion.

These seasons are as important as they are interesting. They constitute not only the glory and rejoicing of the church, but her safety and life. In the darkest periods the church has been saved from utter extinction by revivals. The first preaching of the gospel was attended with powerful revivals. The book of Acts is a history of revivals.—The reformation from popery was almost every where accompanied with revivals.—There were extensive revivals in the time of the Puritans in England. The early churches in New England had numerous revivals. Powerful seasons of the same kind were experienced in Scotland and Ireland, in the former part of the last

century. At a later period, extensive revivals took place in England, under the preaching of Wesley and Whitfield. The revivals which occurred in America, under the ministrations of President Edwards and his cotemporaries, were distinguished for striking manifestations of divine power and grace. Numerous revivals in the United States marked the close of the last and the commencement of the present century, both in the east and west. And from that time they have been regularly growing more frequent, more numerous, more powerful and rapid, all over our country, to the present time. The last year was undoubtedly distinguished, above all that have preceded it, since the formation of the christian church. Never before has the Holy Spirit been poured out in so many places at once; never before has the Lord Jesus gathered so many into his churches, in the same space of time, of "such as shall be saved."

There is reason to believe, that these displays of divine grace will continue to increase till one general revival shall extend over the habitable globe. We are assured of the universal extension and final triumph of the gospel in the whole world. We know, from the "sure word of prophecy," what we now see of the progress and effects of spiritual religion, is only a small sample of what is yet to be seen. And we thence infer, that all the revivals which have hitherto taken place, are only the first fruits of the glorious harvest. It is only by revivals that the work of conversion can overtake the increase of population in the world. It is only by revivals that the ministers and other instruments for sending out the gospel can be furnished. It is only in this way that infidelity and the love of the world can be made to yield to the authority of Christ. By no other process can the church gain strength and numbers fast enough to meet the opposition which will inevitably be provoked by the growing influence and power of religion.

It is manifested, therefore, that the church is to calculate upon revivals of religion, as habitual events, and to consider the duties and responsibilities incident to revivals as her customary burden. Or rather we may say, that the state of revival, the rapid gathering in of souls to Christ by the labors of his people, and in answer to their efficacious prayers, ought to be regarded as the natural and appropriate state of the church. And by consequence, the absence of revivals implies something wrong in the church, of declension, neglect of duty, sinning against the Lord Jesus Christ, and destroying the souls of men.

It is incumbent then upon the church, to prepare for such a state of revival as we are thus authorized to anticipate. The subject of revivals must be more studied, and better understood; and the spirit of revivals must be more diligently cultivated. What an impulse would at once be given to the study of the art of war, if it were anticipated that the country would soon be involved in such a calamity. Why should not the science of revivals, and the course of action required in revivals, become a matter of general study in the church? Ministers have doubtless much yet to learn concerning revivals, the signs of their approach, the means of producing them, the manner of conducting them, the way to guard against difficulties, and to secure the happiest results. And every Christian ought to understand revivals, because every one has a part to act in relation to them. There is a growing conviction in the church, of the responsibility which

rests upon every individual professor of religion, in times of revival. In times of revival it becomes manifest how much the conduct of each one may help or hinder the effect of divine truth. But without knowledge on the subject, no one can correctly perform his duty in revivals; and unless one understands the principles that are applicable in them, it is impossible he should be well prepared to act, in the ever varying emergencies which a revival does not fail to exhibit.

Sabbath School Intelligence.

"Out of the mouth of babes and sucklings hast thou perfected praise."

MASSACHUSETTS S. SCHOOL UNION.

From an abstract of the Seventh Annual Report, prepared for the Boston Recorder. We make the following extract.

From 324 auxiliary schools which have been reported; 480 teachers and 2,314 scholars have united with the church during the last year. If the schools which have made no returns have been equally blessed, more than 700 teachers and 3,470 scholars connected with this Union have, in the same period, made a public profession of religion. Probably more than 5,000 teachers and scholars connected with this Union have passed from death to life within the last twelve months. In this period the number of hopeful conversions in these schools has been more than twice as great as the whole number during the six previous years.—The number of schools, teachers, and scholars, volumes in the libraries, and schools that have observed the Teacher's Concert for prayer and continued their operations during the winter, has also been gradually increased since the last anniversary.

Let the most successful superintendent or teacher become minutely acquainted with the history of individual schools and classes through the state, and he will find evidence that, if he had been more like Brainerd, Martyn, or Paul, the Lord would have been ready to crown his instrumentality with far more abundant success. He will see evidence that, if he had been a better Christian, had labored and prayed more and with stronger faith in the promises of God, many more souls under his influence might have been converted, or stimulated to new efforts in the service of their Redeemer. From God's dealings with these schools and classes, superintendents and teachers, every one must find enough to encourage him to fresh endeavors to bring every thought and feeling of his own heart into immediate subjection to the will of Christ, and to resolve on immediate direct efforts to bring every scholar, not only to embrace the Saviour, but to consecrate every energy to attain to the stature of perfect men in Christ.

From one Report we learn that "in 15 classes of 160 pupils under 16 years of age, 61 are hoping in the mercy of God. In 6 classes of young people over 16 years of age, 61 are hoping in the mercy of God. In 6 classes of young people over 16 years of age, of 81 in number, 60 hope they have passed from death unto life; making in all 121 hopefully pious in a school of 231 scholars." In another school, out of 204 scholars, over 100, in six months, became hopefully pious. In some of the classes in this school few or none of the scholars have been converted. In others, most, or all, give evidence of piety. In two

classes, of 7 scholars each, 6 in each indulge hope. In two of 9, 8 in each are pious. In one of 6, one of 9, and one of 10, *all* are hopefully pious. In another of 14, 13 are pious. Among the causes of success in this school, are mentioned, the Sabbath School Concert of Prayer—prayer meetings for the School on Sabbath mornings, which were very fully attended by members of the church, teachers and pupils—occasionally a lecture on the S. S. lesson, instead of a sermon, on Sabbath mornings,—and the more private efforts and prayers of the teachers. They labored to affect the conscience and the heart. In some cases an hour was set apart by teacher and class for a stated concert of special closet prayer. One of the teachers felt her responsibilities, and her own ignorance and weakness, so deeply, that she refused to take her class until several sisters in the church agreed to unite with her in the concert described.

Efforts for the Conversion of Individual Scholars.

From a review of the Reports of the past year the Board are constrained to urge upon every teacher, more direct efforts for the speedy conversion of individual scholars. The labors of many teachers have been far too general. Their prayers and exertions have too frequently been for a whole class collectively. Let all now direct their attention to each scholar as an individual.

Faithfulness on the part of the Teachers will not offend the Scholars.

Many facts in the Reports of the past year show that even impenitent, thoughtless children, respect and love those teachers best, who are most earnest in endeavors to save their souls. Some of the most thoughtless and giddy scholars, have requested the privilege of leaving a teacher who never did any thing but hear the lesson and ask a few general questions, that they might join a class where the teacher was known to make direct appeals to the heart and conscience of each scholar.

Encouragement to labor for the conversion of young Children.

Numerous well-authenticated facts have compelled many to believe that there *may be such a thing* as the conversion of a little child three or four years old. The providence of God has affected a great change on this subject. Pastors have recently acknowledged that, when they have urged their teachers to labor for the speedy conversion of little children, they have not meant such *little* ones as have evidently been converted in their Sunday Schools within a few months past.

The conversion of a young child generally awakens in the church but little interest compared with the same change in a man of 40. And yet the child, if destined to move in the same sphere, will probably accomplish many times more for the redemption of the world before he arrives at the meridian of life, than the *man* will ever be able to effect. But when the *child* has numbered the years of the *man*, how widely will his enjoyment and influence differ from what they would have been if he had lived to this period unreconciled to God, and were now compelled to expend his best energies in eradicating the evil associations and habits he had previously cherished! Alas, how few are able to attain to the stature of perfect men in Christ, because they have spent the best

portion of their days in nourishing those appetites and passions which are at open war with every Christian excellence! Give to the church the services of one entire generation, throughout Christendom, converted in early childhood, and trained up in well-regulated Sabbath Schools and Juvenile benevolent associations, and, with the usual blessing accompanying human instrumentality, you give her the full-orbed glory of the millenium.

A BLESSING ON SABBATH SCHOOLS.

Mr. Pierpont, an Agent of the Genesee Sabbath School Union relates to the Rochester Observer, the following facts which ought to encourage those engaged in Sabbath Schools.

As I went to visit a few days since, the First Presbyterian church and congregation in West Bloomfield under the pastoral care of Rev. Silas C. Brown, on the subject of my agency I found them engaged in a "protracted meeting," or holy convocation, which was followed by very pleasing results.

There were about 50 individuals indulging hope during the meeting, 30 of whom were from the Sunday School, that is between the ages of 5 and 16, and some of them were particularly noticed as clear and interesting cases, by one of the most experienced ministers attending.

The children were not addressed publicly, nor were any of the sermons particularly suited to their capacities. But the same truths and the same views of truth which resulted in the conversion of adults, was hopelessly effectual in turning the hearts of these little children to God.

Now I think sir, that this fact should be public because I am persuaded that Christian parents and Christian ministers, even in the 19th century are very slow of heart to believe all that God would have them believe on this subject—the immediate conversion of their children.

I am very frequently met by the enquiry,—"How young, sir, do you believe children can be converted?"

And I am not unfrequently pained in my heart to see even ministers of the sanctuary as they are conversing with anxious adults on the subject of immediate repentance, when they come to a group of Sabbath scholars, pass them by, and go on to those who are older, as if the souls of these little children were of no value, or as if repentance towards God and faith in our Lord Jesus Christ were subjects altogether beyond their capacities, and mysteries suited only to of the wise and prudent; not capable of being revealed unto babes; as if God could not perfect praise out of the mouths of babes and sucklings. And not unfrequently when dwelling on these things, I recollect the answer given a while since in your paper, by a boy to the question, "what is repentance?" with great satisfaction, and the conviction forces itself upon my mind; that but few can give a better definition to the term than he did when he replied: "It is to be so right down sorry for sins, that we wont do them any more."

And I could point to a little girl among the children mentioned in this communication about 7 years old, who was asked what she came to the inquiry meeting or anxious seat for, and in artless simplicity answered that she came to repent and give her heart to God.

Much might be said on this subject, but I am aware if I would have them read, I must tell short stories. I believe the time is coming on apace, (and I hail its approach with delightful anticipations,) when God will say distinctly, by such displays of his grace as this, to parents, christians, and ministers, believe for the very works' sake. Yours &c.

H. B. PIERPOINT.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

[From the Vermont Chronicle.]

LETTER TO CHILDREN.

"Dear Children,—It is some time since I wrote you. I would write oftener, but I am afraid I shall take up too much room in the Chronicle. Last winter, when I was going home from Orange County, my way led me over Kingston mountain. It was a cold stormy time. When walking up the mountain thro' deep drifts of pathless snow, night came on. I had been sick the night before, and was thus but poorly prepared to endure fatigue. I led my horse until I was so tired I could scarcely step. I then unharnessed him and thought I would drive him before me. I had hitherto broke the road for him, and thought it no more than fair for him now to do it for me. But he thought differently. So when I let go the halter and bade him go on, he turned and leaped into a deep ditch and was almost out of sight in snow. I was then obliged to collect all my remaining strength to help him out. After I had beat down the snow all around him, I climbed up the bank a little, and bid him try. He turned and stood on his hind feet, and with a desperate leap went out. He never stopped to thank his master, but ran off down the mountain and left him.

I thought then I must lie down in my sleigh for the night. I was a short distance, as I afterwards found, from the top of the mountain. I was afraid if I gave up altogether, I should very soon chill and faint and die. I sat off for the deserter, and went a little way and sat down in the snow. Then I walked and called in vain for the runaway. Several times I was on the point of giving up. Now, children, what do you think I thought of doing, for the last thing before I gave up to die? Why, it was this.—I will take out my pencil and pocket book, and write, as well as I can in the dark, a short letter to you all; hoping that some one might find it and send it to you. I would have written these words—'Children, I hope you will go to Sabbath School as long as you live.' But I got up out of the snow to walk again, as I thought, for about the last time, after asking our Heavenly Father for help. I came in

sight of my horse. I spoke very kindly to him, until he let me take hold of the halter. We made up our falling out without a single hard word or blow. I climbed upon his back and rode back to my sleigh, and thought I was nearer to a house to go on over the mountain, than to return. But the horse seemed afraid to proceed. So I got off, having rested a little, and led him about half a mile, breaking the way until I came within about three rods of the top; here I found a deep drift, which I had not strength to beat down. I sat down. Once more I looked up to heaven.

I rode back to my sleigh turned it round, harnessed my horse, got in and covered myself up, and went back to Braintree. I went into a house, and found a man warming himself, who had been for a minister to preach the funeral sermon of a little girl who had died the day before. I told him my story of suffering. His wife who had retired, heard me and arose. I shall never forget her. She was kind. All were very kind. The next day I preached the funeral sermon. I told the children about Sabbath schools, and warned all to "prepare to meet God."

Bless the name of God with me, that I am spared. But what shall I say to you? The snows are gone. The spring has come. The butterflies are out, fanning their wings. The birds are singing. All nature is waking up. And will you be sleepy about your Bible and Sabbath school! Come wake up. Don't wait for a new hat, or a new bonnet, or new shoes. Go as you can. It will be a poor excuse in the day of judgment, that you could not dress in fashion, and therefore stayed away from meeting and from your class. When your body lies in the coffin and in the ground with that little girl, you will think but little about your clothes. Come—go next Sabbath if you live until then. When you are dying, which would you rather hear said of you; of a child thou hast dressed in fashion: or, "*Of a child thou hast known the scriptures!*" Which do you think will best fit you to live? Which will best prepare you for a bed of sickness, for a dying hour, and for heaven?

I am yet yours, very truly,

CHILDREN'S MINISTER.

MYSTERIOUS PROVIDENCE.

Died, in New York, on Thursday the 24th of May, at the house of Rev. William A. Hallock, Charles Lathrop Winslow, son of Rev. Miron Winslow, missionary in Ceylon, aged 11 years.

There are some circumstances attending the short life and sudden death of this promising youth, which will interest our young readers. His parents, who were born and educated in New-England, early devoted themselves to the cause of missions. They went to Ceylon, in India, years ago, without the most distant expectation of ever again seeing their native country. Yet they remembered their parents and friends whom they left behind, and the exalted privileges which they had once enjoyed here. Anxious that their darling son should be qualified for a missionary life, they parted with him that he might be educated in a christian land. He arrived in this country on the fourth of May in company with a son of Mr. Woodward, another of the missionaries; but ere he was permitted to see but few of his kindred he

was attacked with a bilious fever, which terminated his short but eventful life in a few days.

A lady of this city who became acquainted with young Winslow in Philadelphia soon after his arrival, spoke of him as a lad of uncommon promise. He was remarkably intelligent on general subjects without any of that obtrusive forwardness that is often unbecoming in children who are much noticed. He was very easy and gentlemanly in his manners, and won the affections of all who became acquainted with him. And what adds a finish to the character of the dear youth, and gives a sweet consolation to surviving friends and relatives, he was hopefully pious.—He became a christian, although so young, in the revival at Ceylon about a year ago, and he had a strong desire to get an education and return as a missionary to the heathen.—But God has taken him to himself, and “*His ways are not as our ways.*”

RELIGIOUS INTELLIGENCER.

NEW HAVEN, JUNE 2, 1832.

A GREAT PREACHER.

SERMON IN THE SIXTEENTH CENTURY.

The following extract from a sermon of the venerable prelate and martyr, Bishop Latimer, who gave up his life at the stake during the reign of Mary of England, will be viewed by many with interest and curiosity, as a specimen of the taste of the age in which he lived. But the subject of the good Bishop's animadversions, we deem not inapplicable to the present existing state of things—for if his majesty, the God of this world, merited the following commendation, at the time it was written, he certainly has not been less “*diligent*” from that day to this—and may still be held up as an example to those who would wrest his kingdom from him, to incite them to at least equal activity, if they ever expect the downfall of his power.

“I would all men would look to their duties as God hath called them, and we should have a flourishing christian commonwealth. And now I would ask a strange question. Who is the most diligent bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him who it is; I know him well. But I think I see you listening and harkening that I should name him. There is one that passeth all the others, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the Devil. He is the most diligent preacher of all others. he is never out of his diocese, he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way; call for him when you will, he is ever at home, the diligentest preacher in all the realm. He is ever at his plough, no lording or loitering can hinder him: he is ever applying his busyness; ye shall never find him idle, I warrant you. And his office is to hynder religion, to mayntaine superstition, to set up idolatry, to teach all kinds of popery. He is ready as earb; wished for to devise as many ways as can be to deface and obscure God's glory. Where the Devil is resident, there a way with books, and up with candles! Away with Bibles, a id up with beads! Away with the light of the gospel, and up with the light of candles, yea at noon dayes! Where the Devil is resident, that he may prevail, up with all superstition and idolatry, sensing, payingnt of images, candles, palmes, ashes, holy water, and new service of men's inventing!—although man could invent a better way to honour God with than God himself hath appointed. Down with Christ's Cross up with purgatory pick-purse! up with him, the Popish purgatory. I mean. Away with clothing the naked, the poor, and impotent; up with decking of images, and gay garnishing of stocks and stones! Up with man's traditions and his lawes Down with God's traditions, and his most holy word. But here some man will say to me, ‘What, Sir, are ye so privy to the Devil's counsel, that ye know all this to be true?’ Truly I know him too well, and have obeyed him a little too much, in condescending to some foliys. And I know him as too men

do; yea, that he is ever occupied, and ever busy in following his plough. I know him by St. Peter, which sayth of him, he goeth about like a roaring lyon, seeking whom he may devour. (I would have this text well viewed and examined, every word of it. He goeth about in every corner of his dyocese. He goeth on visitation daily. He leaveth no place of his cure unvisited. He walketh round about from place to place and ceaseth not. As a lyon; that is, strongly, boldly, and proudly, stately and fiercely, with haunte lookes, with his proude countenance, with his stately braggings. Roaring; for he letteth not slip any occasion to speake or to roar out when he seeth his tyme. He goeth about seeking, and not sleeping as our bishops doe; but he seeketh diligently, he searcheth diligently, all corners, whereas he may have his prey.) There was never such a preacher in England as he is. In the mean tyme, the prelates take their pleasures. They are Lords and no labourers; but the Devil is diligent at his plough. He is no unpreaching prelate. He is no lordly loyterer from his cure, but a busy ploughman; so that among all the prelates, and all the pack of them that have cure, the Devil shall go for my money; far he still applyeth his busyness. Therefore, ye unpreaching prelates, learne of the Devil to be diligent in the doing of your office. Learne of the Devil; and if you will not learne of God, nor good men, for shame learne of the Devil! I speak it for your shame. If you will not learne of God nor good men to be diligent in your office, learne of the Devil.”—Preached in St. Paul's church, London, 1542.

LATEST FROM LIBERIA.

[From the African Repository.]

We are happy to communicate sundry interesting extracts from despatches recently received from the Colony of Liberia. They bear ample testimony to the growing prosperity and influence of the Colony, and will awaken, we cannot doubt, an increased interest in the minds of our countrymen to contribute to its means and enlargement. Under date of Liberia, Dec. 14, 1831, Governor Mecklin writes:—

DEAR SIR—It affords me great satisfaction to announce, that the negotiations which were stated in my last communication, to be in progress with the Kings and head-men of Grand Cape Mount, have been satisfactorily concluded. On the 9th inst. a small tract of land was formally ceded to the Am. Colonization Society. It is situated on the shores of a lake, formerly the confluence of several large rivers, and is distant about ten miles from the sea; a fresh-water river discharges itself into the lake at this place, and the point of land formed by the junction is that which we have obtained. The lake is about 20 miles long, and from 10 to 12 wide; and navigable for vessels drawing seven or eight feet. Several large rivers, which penetrate into the interior, and divide into numerous branches, afford great facilities for inland navigation and trade. I presume the amount of produce exported from Cape Mount cannot be less than \$60,000 to \$70,000 per annum; and should we succeed in establishing ourselves securely, will be greatly increased.

The situation we have selected, is said to be one of the most healthy on the coast; the land very fertile and capable of producing almost every thing that has been found to answer in the same parallel of latitude in any part of the globe; but not having visited the place myself, I regret that it is not in my power to give you a correct topographical view of the country, with its advantages, productions, &c. &c.; this I must defer until another opportunity; but at present I am, in consequence of the unexpected arrival of the expedition from Baltimore, so much occupied in making arrangements for their accommodation, that I can scarcely find time for any thing else.

It will be seen, by reference to the deed of conveyance, that the only consideration required, is that we shall settle on the land, and establish schools for the education of native children. This they strenuously urged, as many of them had acquired the rudiments of a common English education in the Colony, and were anxious to secure the same advantages to their countrymen. The young men were very enthusiastic in our cause, and many went forward and told the kings, unless they granted our request, they would abandon the country. They say as soon as we have established a settlement, they will join it, become colonists, and subject themselves to the same laws by which we are governed. They are decidedly the most intelligent and most advanced in point of civilization, of any natives to the south of Sierra Leone, and are very desirous that their children should receive an education, and become acquainted with the arts of civilized nations, or, as they express it, “*learn*

white man's fashions." They have promised hereafter to grant us as much land as we may require, but for the present give us this small tract; and as soon as they see us manifest a disposition to comply with the conditions of the grant they will cheerfully enlarge our limits in any direction we may think proper.

LIBERIA, January, 1832.

I find it will be impossible for me to prepare the account of expenditures for the 3d and 4th quarters of last year, and the school reports, &c. &c. in time to go by this conveyance. but they shall be attended to as soon as I can get through the business that at present engages my whole attention.

Our affairs are still in a prosperous condition; the natives of Grand Cape Mount, are more urgent than ever that I should establish a settlement. I have contracted with them for two very large native houses; and as soon as they are completed, will place some persons there to occupy the country until we shall be able to settle it with advantage. At present our means, both as to arms, ammunition and merchandize, are too limited to effect much. we shall have to be very economical in order to make them last the stipulated term of six months. I shall anxiously wait the arrival of the means of defence, &c. which have been requested to be sent out as early as possible. You can have no idea of the favorable impressions we have made on the natives of this country: they are constantly sending messages, requesting us to settle at different points on the coast, from Cape Mount to below Trade Town. Means are only wanting to enable us to occupy any portion of the coast between the points mentioned.

With great respect and esteem,

Your obedient servant,

REV. R. R. GURLEY.

J. MECHLIN, Jr.

LIBERIA, Feb. 22, 1832.

Rev. and Dear Sir:—I embrace this opportunity per Hilarity, to acknowledge the receipt of your favor of October 19, 1831. We feel sorry that so many months elapse before you can hear from the Colony, but we know not how the thing is to be remedied, unless the Society put out one or two vessels of their own in the trade. At the arrival of yours, the Agency had addressed the Board by no less than three if not four vessels previously, viz: Eagle, (very important,) Zembuca, Criterion and Liberia.

We are waiting anxiously to hear from the Board. The Governor, as you will learn from Mr. Williams, has now been absent on an expedition to the Grand Bassa country, which he has succeeded in purchasing. One of the head men is now here, waiting his arrival.

I am pleased to find the agent determined to make settlements at Grand Bassa and Cape Mount. Mr. Williams and myself, would like very much to emigrate to the latter, if the Board would see fit to send us there with Gov. Mechlin's consent.

Cape Mount is a place even at present of so much trade, that we ought to settle it as early as possible.

I am happy to inform you, that there is a prospect at present of the trade between us and Sierra Leone increasing, to the mutual advantage of both colonies. Mrs. Hannah Killum is now on a visit here: she has been out but little as yet. She appears to feel a deep interest in all that concerns Africa.

I wish much that some of our rich friends in the U. States, would put it into the power of the Board, to establish an English High School in the Colony. We want one much, as the present schools can hardly be called any thing more than elementary. The schools at this place and Caldwell are doing well, but that at Millsburg, kept by Nathl. Brandon, is more nominal than any thing else. The teacher and people feel but little the importance of the object.

As I wish to be as serviceable as I possibly can to the cause, I am willing to defer my visit to the U. States for a few months. Mr. Williams begs me to tender his acknowledgments for your despatch of his account. E. Jones is at present at Sierra Leone: He is superintendent of Kent Village.

Very respectfully, your obedient servant.

REV. R. R. GURLEY.

JOHN B. RUSSWURM.

TEMPERANCE MOVEMENT.

The great National Movement was commenced, as it is well known, in the State of New-York, where a Circular was addressed to every individual, urging the abandonment of the use of ardent spirits, and signing a pledge to that effect. The result was, the enrolling of THREE HUNDRED THOUSAND new mem-

bers, in addition to the two hundred thousand who had previously joined their Temperance Societies—making a total, in the State of New-York, of HALF A MILLION, who have pledged themselves to abstain from the use of ardent spirits.

The Am. Temperance Society, in the month of April, issued a NATIONAL CIRCULAR, of which three editions have already been circulated, amounting to sixty thousand copies; and they have now in the press a fourth edition, on rather cheaper paper, of fifty thousand, which will be out in a few days, and will be sold to Societies, and individuals, at the reduced price of ten dollars a thousand, or one dollar a hundred.

The Counties of Worcester, Norfolk, and Plymouth, are taking active measures to place a copy in every family; and it is hoped every town in New-England will adopt similar measures. The trifling sum of one to five dollars would accomplish this great work in each town; and if the result is as it has been in the State of New-York, an addition of three-fifths to the numbers who now stand pledged, where is the man who will not rejoice to be the instrument of so much good to his townsmen?

Orders sent to AARON RUSSELL, at the Tract Depository, No. 3 Cornhill, will be attended to.—Chr. Watchman.

Response to the Foreign Appropriations.—Our dear brother Cornelius, when just entering on his labors for Foreign Missions, remarked that God seemed preparing the way for a great work among the Heathen—wide fields of usefulness were opening—young men were coming forward as laborers—and he was especially encouraged by the fact, that the Bible Society was now enlisting its energies to furnish Bibles, and the Tract Society to furnish Tracts.

The Secretaries of the American Board of Foreign Missions, the Baptist General Convention, the Episcopal Domestic and Foreign Mission Society, and the Agent of the United Brethren, on receiving the announcement of grants for Tract operations at the stations under their care respectively, have returned the most gratifying expressions of the encouragement thereby afforded them in their arduous labors.

It is also a delightful fact, in Providence, that on announcing the appropriations, it was found vessels were preparing to sail for all these stations. A large portion of the grants are already on their way, and the remainder will be sent, at farthest, in a very few weeks.—Am. Tract Mag.

SUCCESS TO THEATRES.

Some months since an addition was built to a stable in the upper part of the city, and the whole building was denominated a Theatre. The newspapers who are paid for doing that sort of things have been straining their powers of language all winter in putting its operations. When it was opened, the first play performed was "The Road to Ruin." It was then predicted that it would not only prove "the road to ruin" to multitudes of young men, (for that is the common effect of the sales,) but that it was a ruinous concern, in a pecuniary respect. The manager has now announced the close of the season, and bid farewell to the whole concern, at the close, as he says, "of a most laborious and unprofitable season." It is a favorable omen for public morals, when play actors put forth their greatest efforts, and still find the business of demoralization "unprofitable."

We learn that the patrons of such things, in revenge for the loss of the Chatham Theatre, intend to erect a new establishment in Broadway. We can only say, that they will do well to open it with "The Road to Ruin," and it will issue like the Richmond Hill concern. There may, however, be some ultimate good grow out of it. For, judging from the appearance of the anniversaries, in four or five years we shall want a much larger place for such meetings; and by that time we may reasonably suppose a new Theatre will have run its race, and the proprietors will be glad to sell out for another chapel.

N. Y. Evangel.

ORDINATION.

Ordained to the work of an Evangelist, at Milford, on Wednesday, May 30th, the Rev. John B. Richardson, of Middlebury. Introductory prayer by the Rev. Mr. Swift of Derby. Sermon by the Rev. Mr. Bacon of New Haven, from Eph. 2d, 10th. Consecrating prayer by the Rev. Mr. Stebbins of Orange. Right hand of fellowship by the Rev. Mr. Boardman of New Haven. Concluding prayer by the Rev. Mr. Brown of Oxford.

MOSHEIM'S ECCLESIASTICAL HISTORY.

We copy from the Presbyterian the two following articles:—

WOOD'S EDITION.

I beg leave, Mr. Editor, to call the attention of your readers to this valuable work. Dr. Miller decidedly prefers Mosheim's, as a text book, to any other Ecclesiastical History; and as such, it is used in the Theological Seminary at Princeton. Although there is a strain of piety breathed throughout Milner's History, which certainly, in this respect, entitles it to superior regard; yet Mosheim is considered as, upon the whole, the better historian of the two. The history of Mosheim is more extensive in its object, and generally speaking, more various, copious and comprehensive in its details.

The edition now publishing by Mr. Wood, is in a neat quarto form, "in one volume, continued to the year 1836 by Charles Coote, L.L.D. and furnished with a dissertation on the state of the primitive Church, by the Right Rev. Dr. George Gleig of Stirling."

This work is embellished with sixteen elegant and appropriate engravings, and the whole printed on fine paper. The price will be about eight or nine dollars, which for such a work is certainly cheap.

I must here be permitted, Mr. Editor, to call the attention of your readers to the unwarrantable and illiberal attack that has been lately made on the character and design of Mr. Wood, by a New-Haven publisher. Dr. Murdock has translated Mosheim, and A. H. Maltby is publishing the work, in New-Haven; and because another publisher in Baltimore chooses to republish MacLaine's translation, he is denounced thus: After Dr. Murdock had been at such pains to make "a new and improved" translation, and Mr. Maltby at the expense of preparing to publish the same, and much pains taken to inform the public, "it was reasonable to expect that no attempts would be made to embarrass the publication, by any enlightened and ingenious gentleman, who appreciates the importance of ecclesiastical history, and who wishes well to the literature of the country. But scarcely had the publisher issued his prospectus, when he was informed that some booksellers had resolved to stereotype the old translation. And on the 11th of January instant, public notice was given in the *Weekly Messenger* of New-York, that a new edition of the old translation was commenced, by a bookseller of Baltimore; which is to be issued in weekly numbers of 12 pages, 4to. and to be completed in 16 or 18 months; price 8 or 9 dollars for the work. And the public at large, and especially those "of very limited means," are invited forthwith to subscribe for the book. If the old translation by MacLaine were unexceptionable and incapable of improvement, such attempts to keep it alive, by preoccupying the unsuspecting part of the public, and embarrassing the circulation of a new translation, might perhaps be justifiable."

Thus, all publishers are notified to take warning, and beware of issuing any work, until they learn, whether Mr. Maltby is about to publish the same, in "a new and improved" dress.

New-Haven is the seat of improvements and discoveries in theological science, and we have heard something of Dr. Murdock's improvements. He improved so rapidly that the Andover Seminary was unable to keep pace with him. It is no new device with errorists to put a new and improved dress on old standard works, so that they may speak the sentiments of the improver. The *Christian Spectator*, of New-Haven, has attempted to force this improved dress upon old Dr. Bellamy and others; but it looked too ridiculously awkward upon them.—Although these improvers think, that they are the men, and that wisdom will die with them, (and I hope it may, such as it is) yet they ought to be reminded, that this is a free country, and that though other people are not as far advanced in the march of mind as themselves, yet they have equal rights.—And if Dr. Murdock, or Mr. Maltby, be vain enough to suppose, that they have the right to monopolize the book-market, and denounce those whose lawful trade may interfere with theirs, they should be undeceived. Mr. Wood gave notice of his intention to publish this work—some time before Mr. Maltby issued his prospectus; as a reference to dates will show.

It is hoped that a discerning, enlightened and candid public, will bear Mr. Wood out in his praise-worthy undertaking. At considerable expense, he is giving to the public the text-book of Ecclesiastical History, used in the Princeton Theological Seminary. If this institution prefer MacLaine's translation to Dr. Murdock's, and consider it less exceptionable than the improved edition, it is presumed that the public may safely do the same.

FAIR PLAY.

DR. MILLER'S REPLY.

MR. EDITOR.—It was with no little regret that I saw, in the last number of *The Presbyterian*, some remarks, by a writer who takes the signature of "Fair Play," in reference to the comparative merits of the Rev. Dr. Murdock's and Dr. MacLaine's translations of Dr. Mosheim's Ecclesiastical History.—Yet I should not have thought myself called upon to take any public notice of those remarks, if some of them had not appeared to me to implicate the Theological Seminary with which I am connected, and more particularly that branch of instruction in the Institution which is committed to my charge. In these circumstances I feel constrained to trouble you with the statement of a few facts; the object of which is, not to enter into controversy with the writer to whom I refer, but solely to prevent misapprehension. I by no means charge this writer with an intention to impress on the public mind the belief, that those who preside over the instruction in this Seminary had decided against Dr. Murdock's translation, and in favor of Dr. MacLaine's, on comparing them together;—yet it can scarcely be doubted that such an impression will be likely to be made, if the remarks in question should remain unanswered.

It is undoubtedly true, that Dr. MacLaine's translation of Dr. Mosheim's Ecclesiastical History was deliberately adopted as the text-book, in that department of study, in this Seminary, and has been in constant use, as such, for more than eighteen years. In making choice of it for this purpose, the serious defects of Dr. Mosheim's original work were by no means overlooked; and the loose paraphrastic character of Dr. MacLaine's translation was distinctly recognized, and has been explicitly stated to all the successive classes which have passed through the Institution during the time just mentioned. Indeed Dr. MacLaine so openly states the fact himself, that no attentive reader can avoid recognizing it. But as Dr. Mosheim's work was deemed, all things considered, the best compend of Ecclesiastical History extant; and as Dr. MacLaine's was the only English translation of the work that had been made, it was judged best to introduce and recommend it to our students. Yet the Professor never failed to advert to its defects, and other faults, in addressing his classes, and to express as his opinion, that a much better work for the use of Theological students was earnestly to be desired, and ought to be hoped for in due time.

When I learned from the public journals, if I mistake not, more than two years ago, that the Rev. Dr. Murdock, of New-Haven, was actually engaged in preparing for the press a new and more literal translation of Mosheim, to be accompanied with large notes; and especially when I saw the more minute details of his plan, stated in the prospectus issued by him last year; I rejoiced that a real desideratum for our Theological Seminaries was likely to be supplied. At that time, if my memory does not altogether deceive me, I was utterly ignorant of any rival undertaking; and was in hopes that the field of enterprise would be left clear until the result of Dr. Murdock's labors should be known. It may not be improper, however, distinctly to state, that I have not now, and never have had, the smallest connexion with Dr. Murdock's work; and that I have never been even consulted respecting it; and that I never saw a single line of it, until the first volume, when it came from the press about a fortnight ago, was put into my hands.

Since this portion of the work came into my possession, my incessant engagements have prevented my giving it an entire perusal. I have confined my examination to a few detached parts, which were selected as likely to afford the most decisive test of the real character of the work. The result is, a persuasion, as far as my examination has extended,—That Dr. Murdock's translation is far more close and faithful than Dr. MacLaine's;—that his additional notes, (though not, in all cases, such as I should have chosen, or such as I can entirely concur in,) are rich and instructive, forming a very valuable addition to the original work;—that his ample references to able writers on the several parts of the narrative, are of great value to theological students;—and that, on the whole, if the remaining volumes should be executed with equal judgment, and with as little ground of exception as the first;—Dr. Murdock's Mosheim will be a far more desirable work for the classes in Theological Seminaries than Dr. MacLaine's, or any other form of the learned German's work that has met my eye.

The substance of the foregoing paragraph I communicated more than a week ago to Mr. Wood, the respected Baltimore publisher of the proposed quarto edition of MacLaine's Mosheim, going on in that city. I have not a word to say against his enterprise; and have no doubt that his edition will be preferred by some classes of readers. But when distinctly called upon to express an opinion of the comparative value of the two edi-

tions, especially for the use of Theological Students, I must be allowed to speak with conscientious impartiality.

In making and expressing the foregoing estimate of Dr. Murdock's work, I do not consider myself as called upon to take into the account that gentleman's theological opinions. In this connection I have nothing to do with them. Indeed, I should forfeit my own self-respect, and should certainly expect to forfeit all title to public confidence, if I were capable of estimating a published work, not on the ground of its intrinsic merits; but on the ground of some alleged or known opinions of the author.

SAMUEL MILLER.

Theol. Seminary, Princeton, April 7, 1832.

AMERICAN SUNDAY-SCHOOL UNION.

SERVICES OF THE EIGHTH ANNIVERSARY.

[Condensed from the S. S. Journal.]

The services of the Eighth Anniversary of the American Sunday School Union took place yesterday, in the church on Washington Square.

The President, ALEXANDER HENRY, Esq. took the chair at the hour appointed, and the services were commenced by singing the following hymn, written by Willis Gaylord Clark:

We have met, in peace, together,
In this house of God again;
Constant friends have led us hither,
Here to chant the solemn strain;
Here to breathe our adoration,
While the balmy breeze of spring,
Like the Spirit of Salvation,
Comes, with gladness on its wing!

And, while nature glows with beauty,
While the fields are deck'd with flowers,
Shall our hearts forget their duty,
Shall our souls neglect their powers?
Shall not all our hopes, ascending,
Point us to a home above,
Where, in glory never-ending,
He who made us smiles in love?

There no autumn tempests gather,
There no friends lament the dead;
And on fields that never wither
Fadeless rays of light are shed;
There, with bright, immortal roses,
Angels wreath their harps of gold,
And each ransom'd soul reposes
'Midst a scene of bliss untold.

We have met, and time is flying,
We shall part; and still his wing,
Sweeping o'er the dead and dying,
Will the changeful seasons bring:
Let us, while our hearts are lightest,
In our fresh and early years,
Turn to Him whose smiles are brightest,
And whose grace will calm our fears.

He will aid us, should existence
With its sorrows sting the breast;
Gleaming in the onward distance,
Faith will mark the Land of Rest:
There, 'mid day-beams round him playing,
We our Father's face shall see,
And shall hear him, gently saying,
"Little children, come to me."

A prayer was then offered by Rev. Mr. Choules, of the Baptist church, Rhode Island.

The Annual Report of receipts and expenditures was then read by PAUL BECK, Jr. Esq. Treasurer of the Society. It appeared

RECEIPTS,

From March 1, 1831, to March 1, 1832.

Balance in hand, March 1, 1831,	\$ 290 19
From Depositories, Societies, and individuals, in payment for debts and books sold,	78,098 22
Money borrowed,	4,200 00
Donations to the Valley fund,	24,244 41
" General fund,	10,239 95
" Missionary fund,	208 42
	\$118,181 19

EXPENDITURES:

Principal Items.

Salaries of Officers, Clerks, &c.	\$6,448 75
Salaries of Agents and Missionaries, and the traveling expenses of the former,	10,351 19
Loans paid off,	17,000 00
Interest on mortgage, taxes, &c.	2,758 97
Paper,	13,957 51
Miscellaneous books,	5,293 97
Binding,	32,239 68
Printing,	14,371 88
Stereotyping,	4,502 75
Copperplate printing,	1,300 28

\$106,143 01

Various smaller items (25) published at length in the annual report,	9,560 63
Balance in the Treasurer's hands,	477 55

\$118,181 19

The Society owes \$44,000, and the Board have lately authorized the borrowing of \$30,000 to meet the current expenses of the business.

Extracts were then read by one of the Secretaries from so much of the Annual Report as relates to the general business of the Society, embracing especially the publications, and the religious influence of the schools.

It appears from the report that the lowest estimate of the number connected with Sunday-schools, who have publicly professed their faith in Christ, during the last year, is fifteen thousand, and that about one third of these were teachers.—The whole number of this class actually reported from the origin of the Society to the first of last May, inclusive, was less than 12,000.

The single State of Connecticut reports nearly twice as many, and Massachusetts four times as many professors of religion from Sunday-schools, during the last year, as were reported for the year 1826 in all the U. States.

It appeared that the increase, during the year, of the number of schools in connexion with the Society, was 1,943; teachers, 16,698; and scholars, 91,345; making the whole number, 9,187 schools; 80,913 teachers; and 542,520 scholars.

The following resolution was introduced by Rev. Professor Schmucker, of the German Lutheran church, Pa., and being seconded by Rev. Mr. Wolfe, of the Moravian church, Philadelphia, passed:

Resolved, That the experience of the past year is eminently calculated to inspire the friends of religion and civil liberty with increasing confidence in the principles, the designs, and efficiency of the Am. Sunday-School Union.

The following resolution was then offered by Rev. Mr. Cookman, of the Methodist church, and being seconded by Mr. Jeremiah H. Taylor, of the Episcopal church, New-York, passed:

Resolved, That the grace of God which has been so abundantly bestowed on our Sunday-Schools, during the past year, should constrain us to new efforts in their behalf; and that our prayers, labors, and alms, should furnish far better evidence than ever before, that our faith and our hope are in God.

Extracts were then read by one of the Secretaries from so much of the Annual Report as relates to the establishment of Sunday-schools in the Valley of the Mississippi, under the resolution of May, 1830.

The whole amount contributed to this object, to March 1, 1832, the close of the Society's fiscal year, is	\$60,714 60
Of this sum had been expended at the same period,	40,451 43

Leaving a balance of 20,263 17 which will not meet the present engagements of the Board, under the resolution.

The leading item of expenditure has been for the services of 78 missionaries and agents, \$32,926 24.

Donations have been made to 799 schools, amounting to \$3,917 48, and the amount of books sold and distributed in the Valley since the resolution passed, exceeds \$30,000.

Eighteen months is estimated to be the full term of time employed, and the number of schools established is 2,867; and the number visited and revived is 1,121. Less than half the schools established report 60,000 scholars.

It was stated that, in the progress of these few months, reports had been received from the Society's missionaries and agents of not less than twenty-four hundred individuals who

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I beg leave, Mr. Editor, to call the attention of your readers to this valuable work. Dr. Miller decidedly prefers Mosheim's, as a text book, to any other Ecclesiastical History; and as such, it is used in the Theological Seminary at Princeton. Although there is a strain of piety breathed throughout Milner's History, which certainly, in this respect, entitles it to superior regard; yet Mosheim is considered as, upon the whole, the better historian of the two. The history of Mosheim is more extensive in its object, and generally speaking, more various, copious and comprehensive in its details.

The edition now publishing by Mr. Wood, is in a neat quarto form, "in one volume, continued to the year 1826 by Charles Coote, L.L.D. and furnished with a dissertation on the state of the primitive Church, by the Right Rev. Dr. George Gleig of Stirling."

This work is embellished with sixteen elegant and appropriate engravings, and the whole printed on fine paper. The price will be about eight or nine dollars, which for such a work is certainly cheap.

I must here be permitted, Mr. Editor, to call the attention of your readers to the unwarrantable and illiberal attack that has been lately made on the character and design of Mr. Wood, by a New-Haven publisher. Dr. Murdock has translated Mosheim, and A. H. Maltby is publishing the work, in New-Haven; and because another publisher in Baltimore chooses to republish MacLaine's translation, he is denounced thus: After Dr. Murdock had been at such pains to make "a new and improved" translation, and Mr. Maltby at the expense of preparing to publish the same, and much pains taken to inform the public, "it was reasonable to expect that no attempts would be made to embarrass the publication, by any enlightened and ingenious gentleman, who appreciates the importance of ecclesiastical history, and who wishes well to the literature of the country. But scarcely had the publisher issued his prospectus, when he was informed that some booksellers had resolved to stereotype the old translation. And on the 11th of January instant, public notice was given in the *Weekly Messenger* of New-York, that a new edition of the old translation was commenced, by a bookseller of Baltimore; which is to be issued in weekly numbers of 12 pages, 4to. and to be completed in 16 or 18 months; price 8 or 9 dollars for the work. And the public at large, and especially those "of very limited means," are invited forthwith to subscribe for the book. If the old translation by MacLaine were unexceptionable and incapable of improvement, such attempts to keep it alive, by pre-occupying the unsuspecting part of the public, and embarrassing the circulation of a new translation, might perhaps be justifiable."

Thus, all publishers are notified to take warning, and beware of issuing any work, until they learn, whether Mr. Maltby is about to publish the same, in "a new and improved" dress.

New-Haven is the seat of improvements and discoveries in theological science, and we have heard something of Dr. Murdock's improvements. He improved so rapidly that the Andover Seminary was unable to keep pace with him. It is no new device with errorists to put a new and improved dress on old standard works, so that they may speak the sentiments of the improver. The *Christian Spectator*, of New-Haven, has attempted to force this improved dress upon old Dr. Bellamy and others; but it looked too ridiculously awkward upon them.—Although these improvers think, that they are the men, and that wisdom will die with them, (and I hope it may, such as it is;) yet they ought to be reminded, that this is a free country, and that though other people are not as far advanced in the march of mind as themselves, yet they have equal rights.—And if Dr. Murdock, or Mr. Maltby, be vain enough to suppose, that they have the right to monopolize the book-market, and denounce those whose lawful trade may interfere with theirs, they should be undeceived. Mr. Wood gave notice of his intention to publish this work—some time before Mr. Maltby issued his prospectus; as a reference to dates will show.

It is hoped that a discerning, enlightened and candid public, will bear Mr. Wood out in his praise-worthy undertaking. At considerable expense, he is giving to the public the text-book of Ecclesiastical History, used in the Princeton Theological Seminary. If this institution prefer MacLaine's translation to Dr. Murdock's, and consider it less exceptionable than the improved edition, it is presumed that the public may safely do the same.

FAIR PLAY.

DR. MILLER'S REPLY.

MR. EDITOR.—It was with no little regret that I saw, in the last number of *The Presbyterian*, some remarks, by a writer who takes the signature of "Fair Play," in reference to the comparative merits of the Rev. Dr. Murdock's and Dr. MacLaine's translations of Dr. Mosheim's Ecclesiastical History.—Yet I should not have thought myself called upon to take any public notice of those remarks, if some of them had not appeared to me to implicate the Theological Seminary with which I am connected, and more particularly that branch of instruction in the Institution which is committed to my charge. In these circumstances I feel constrained to trouble you with the statement of a few facts; the object of which is, not to enter into controversy with the writer to whom I refer, but solely to prevent misapprehension. I by no means charge this writer with an intention to impress on the public mind the belief, that those who preside over the instruction in this Seminary had decided against Dr. Murdock's translation, and in favor of Dr. MacLaine's, on comparing them together;—yet it can scarcely be doubted that such an impression will be likely to be made, if the remarks in question should remain unanswered.

It is undoubtedly true, that Dr. MacLaine's translation of Dr. Mosheim's Ecclesiastical History was deliberately adopted as the text-book, in that department of study, in this Seminary, and has been in constant use, as such, for more than eighteen years. In making choice of it for this purpose, the serious defects of Dr. Mosheim's original work were by no means overlooked; and the loose paraphrastic character of Dr. MacLaine's translation was distinctly recognized, and has been explicitly stated to all the successive classes which have passed through the Institution during the time just mentioned. Indeed Dr. MacLaine so openly states the fact himself, that no attentive reader can avoid recognizing it. But as Dr. Mosheim's work was deemed, all things considered, the best compend of Ecclesiastical History extant; and as Dr. MacLaine's was the only English translation of the work that had been made, it was judged best to introduce and recommend it to our students. Yet the Professor never failed to advert to its defects, and other faults, in addressing his classes, and to express as his opinion, that a much better work for the use of Theological students was earnestly to be desired, and ought to be hoped for in due time.

When I learned from the public journals, if I mistake not, more than two years ago, that the Rev. Dr. Murdock, of New-Haven, was actually engaged in preparing for the press a new and more literal translation of Mosheim, to be accompanied with large notes; and especially when I saw the more minute details of his plan, stated in the prospectus issued by him last year; I rejoiced that a real desideratum for our Theological Seminaries was likely to be supplied. At that time, if my memory does not altogether deceive me, I was utterly ignorant of any rival undertaking; and was in hopes that the field of enterprise would be left clear until the result of Dr. Murdock's labors should be known. It may not be improper, however, distinctly to state, that I have not now, and never have had, the smallest connexion with Dr. Murdock's work; and that I have never been even consulted respecting it; and that I never saw a single line of it, until the first volume, when it came from the press about a fortnight ago, was put into my hands.

Since this portion of the work came into my possession, my incessant engagements have prevented my giving it an entire perusal. I have confined my examination to a few detached parts, which were selected as likely to afford the most decisive test of the real character of the work. The result is, a persuasion, as far as my examination has extended,—That Dr. Murdock's translation is far more close and faithful than Dr. MacLaine's;—that his additional notes, (though not, in all cases, such as I should have chosen, or such as I can entirely concur in,) are rich and instructive, forming a very valuable addition to the original work;—that his ample references to able writers on the several parts of the narrative, are of great value to theological students;—and that, on the whole, if the remaining volumes should be executed with equal judgment, and with as little ground of exception as the first;—Dr. Murdock's Mosheim will be a far more desirable work for the classes in Theological Seminaries than Dr. MacLaine's, or any other form of the learned German's work that has met my eye.

The substance of the foregoing paragraph I communicated more than a week ago to Mr. Wood, the respected Baltimore publisher of the proposed quarto edition of MacLaine's Mosheim, going on in that city. I have not a word to say against his enterprise; and have no doubt that his edition will be preferred by some classes of readers. But when distinctly called upon to express an opinion of the comparative value of the two edi-

tions, especially for the use of Theological Students, I must be allowed to speak with conscientious impartiality.

In making and expressing the foregoing estimate of Dr. Murdock's work, I do not consider myself as called upon to take into the account that gentleman's theological opinions. In this connection I have nothing to do with them. Indeed, I should forfeit my own self-respect, and should certainly expect to forfeit all title to public confidence, if I were capable of estimating a published work, not on the ground of its intrinsic merits; but on the ground of some alleged or known opinions of the author.

SAMUEL MILLER.

Theol. Seminary, Princeton, April 7, 1832.

AMERICAN SUNDAY-SCHOOL UNION.

SERVICES OF THE EIGHTH ANNIVERSARY.

[Condensed from the S. S. Journal.]

The services of the Eighth Anniversary of the American Sunday School Union took place yesterday, in the church on Washington Square.

The President, ALEXANDER HENRY, Esq. took the chair at the hour appointed, and the services were commenced by singing the following hymn, written by Willis Gaylord Clark:

We have met, in peace, together,

In this house of God again;

Constant friends have led us hither,

Here to chant the solemn strain;

Here to breathe our adoration,

While the balmy breeze of spring,

Like the Spirit of Salvation,

Comes, with gladness on its wing!

And, while nature glows with beauty,

While the fields are deck'd with flowers,

Shall our hearts forget their duty,

Shall our souls neglect their powers?

Point us to a home above,

Where, in glory never-ending,

He who made us smiles in love?

There no autumn tempests gather,

There no friends lament the dead;

And on fields that never wither

Fadeless rays of light are shed;

There, with bright, immortal roses,

Angels wreath their harps of gold,

And each ransom'd soul reposes

'Midst a scene of bliss untold.

We have met, and time is flying,

We shall part; and still his wing,

Sweeping o'er the dead and dying,

Will the changeful seasons bring:

Let us, while our hearts are lightest,

In our fresh and early years,

Turn to Him whose smiles are brightest,

And whose grace will calm our fears.

He will aid us, should existence

With its sorrows sting the breast;

Gleaming in the onward distance,

Faith will mark the Land of Rest:

There, 'mid day-beams round him playing,

We our Father's face shall see,

And shall hear him, gently saying,

"Little children, come to me."

A prayer was then offered by Rev. Mr. Choules, of the Baptist church, Rhode Island.

The Annual Report of receipts and expenditures was then read by PAUL BECK, Jr. Esq. Treasurer of the Society. It appeared

RECEIPTS,

From March 1, 1831, to March 1, 1832.

Balance in hand, March 1, 1831,	\$ 290 19
From Depositories, Societies, and individuals, in payment for debts and books sold,	78,998 22
Money borrowed,	4,200 00
Donations to the Valley fund,	24,244 41
" " General fund,	10,239 95
" " Missionary fund,	208 42
	<hr/>
	\$118,181 19

EXPENDITURES:

Principal Items.

Salaries of Officers, Clerks, &c.	\$6,448 78
Salaries of Agents and Missionaries, and the traveling expenses of the former,	10,351 19
Loans paid off,	17,000 00
Interest on mortgage, taxes, &c.	2,758 97
Paper,	13,957 51
Miscellaneous books,	5,293 97
Binding,	32,220 68
Printing,	14,371 88
Stereotyping,	4,502 75
Copperplate printing,	1,300 28

\$108,143 01

Various smaller items (25) published at length in the annual report,	9,560 63
Balance in the Treasurer's hands,	477 55

\$118,181 19

The Society owes \$44,000, and the Board have lately authorized the borrowing of \$30,000 to meet the current expenses of the business.

Extracts were then read by one of the Secretaries from so much of the Annual Report as relates to the general business of the Society, embracing especially the publications, and the religious influence of the schools.

It appears from the report that the lowest estimate of the number connected with Sunday-schools, who have publicly professed their faith in Christ, during the last year, is fifteen thousand, and that about one third of these were teachers.—The whole number of this class actually reported from the origin of the Society to the first of last May, inclusive, was less than 12,000.

The single State of Connecticut reports nearly twice as many, and Massachusetts four times as many professors of religion from Sunday-schools, during the last year, as were reported for the year 1826 in all the U. States.

It appeared that the increase, during the year, of the number of schools in connexion with the Society, was 1,943; teachers, 16,698; and scholars, 91,345; making the whole number, 9,187 schools; 80,913 teachers; and 542,520 scholars.

The following resolution was introduced by Rev. Professor Schmucker, of the German Lutheran church, Pa., and being seconded by Rev. Mr. Wollé, of the Moravian church, Philadelphia, passed:

Resolved, That the experience of the past year is eminently calculated to inspire the friends of religion and civil liberty with increasing confidence in the principles, the designs, and efficiency of the Am. Sunday-School Union.

The following resolution was then offered by Rev. Mr. Cookman, of the Methodist church, and being seconded by Mr. Jeremiah H. Taylor, of the Episcopal church, New-York, passed:

Resolved, That the grace of God which has been so abundantly bestowed on our Sunday-Schools, during the past year, should constrain us to new efforts in their behalf; and that our prayers, labors, and alms, should furnish far better evidence than ever before, that our faith and our hope are in God.

Extracts were then read by one of the Secretaries from so much of the Annual Report as relates to the establishment of Sunday-schools in the Valley of the Mississippi, under the resolution of May, 1830.

The whole amount contributed to this object, to

March 1, 1832, the close of the Society's fiscal

year, is \$60,714 60

Of this sum had been expended at the same period, 40,451 43

Leaving a balance of 20,263 17

which will not meet the present engagements of the Board, under the resolution.

The leading item of expenditure has been for the services of 78 missionaries and agents, \$32,925 24.

Donations have been made to 799 schools, amounting to \$3,917 48, and the amount of books sold and distributed in the Valley since the resolution passed, exceeds \$30,000.

Eighteen months is estimated to be the full term of time employed, and the number of schools established is 2,867; and the number visited and revived is 1,121. Less than half the schools established report 60,000 scholars.

It was stated that, in the progress of these few months, reports had been received from the Society's missionaries and agents of not less than twenty-four hundred individuals who

have, in the judgment of charity, passed from death unto life; and a very large proportion of these have been from schools established under the auspices of the Society, and in pursuance of the resolution of May, 1830.

The Report entered fully into the views and plans of the Board respecting the farther prosecution of this interesting enterprise.

The following resolution was then moved by Robert J. Breckenridge, Esq. of Kentucky, and seconded by Rev. Mr. Bacon, of the Methodist Episcopal Church, (Ky.) and passed:

Resolved, That the efforts of the Board to accomplish the resolution passed in 1830, to establish Sunday-schools throughout the Valley of the Mississippi, have thus far been crowned with signal success, and that the Society and its friends here renew their pledge to the country and to each other, to sustain the enterprise, not only unto the close of the term of two years, assigned by the resolution, but until its final accomplishment.

The eighteenth hymn, of the new Sunday-school hymn-book, was then sung to "Martyn."

The following resolution was moved by Rev. Mr. Lindsey, of the Methodist Episcopal church, New England, and being seconded, passed:

Resolved, That the measures adopted by the Board, and the principles and proceedings detailed in their Annual Report, receive the entire sanction, and cordial approbation of the Society, and that the Report itself be accepted and published, and distributed as widely as possible.

The movers of the several resolutions, (Messrs. Schraucker, Cookman, Breckenridge, and Lindsey,) addressed the meeting in support of them.

The benediction was then pronounced, and the meeting was adjourned to the Society's house, for the transaction of business.

COLORED MEN DEPUTED TO VISIT LIBERIA.

Two very respectable free men of color of Natchez, have been appointed by their colored brethren to visit Liberia, and to return and make report of their observations. Three hundred dollars have been advanced by the Colonization Society of Adams county, Mississippi, to defray the expenses of these men; and their arrival at Washington is daily expected.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This great Ecclesiastical body composed of more than 300 clerical and lay Delegates, convened at Philadelphia on the 17th of May. We can not stop to detail all the petty complaints and local difficulties that come before this high court. Neither do we like to repeat some of the railing accusations and bitter remarks that have been made by some of the speakers. We shall, however, notice such of their proceedings as are most interesting to the churches.

The editor of the Evangelist in a letter dated Philadelphia, May 21, says—

The aspect of the General Assembly is unusually impressive this year. The amount of talents, piety and character is much greater than usual. There never was so full a representation before.

You know I expressed my hopes beforehand that the choice of Moderators might not turn on any party or local considerations. And such, I am happy to say, was the fact. Dr. Hoge is in theory, what is called an old school man, like Drs. McAuley, McDowell, and many other zealous revival men. He is also in favor of the Home Missionary Society, and opposed to the high handed course of Dr. Green and his associates. In a word, he probably comes the nearest to being impartial, of any man that could have been selected in these times of agitation and strife. To preside, preserve order, and urge forward business, in such an immense assembly, and where there is such an intensity of feeling on many of the subjects, which must necessarily come into discussion, it requires no small promptitude and firmness, to settle at the instant, every question of order, to detect every deviation from the matter in hand, and to coerce the waywardness of every

bent mind. There is no greater proof of pre-eminent talents, than to moderate successfully in such a body.

Among the "new measures" of the day, you will observe the appointment of a layman to represent the Assembly in the General Association of Connecticut, which body is composed exclusively of ministers, a ruling elder taking place in a convention which exercises no authority whatever over the churches. The project of having a layman in the delegation, was brought forward by Mr. Breckenridge himself, who vindicated in a speech of much energy the rights of the ruling elders as members equally with the ministry, of the General Assembly. When the question was proposed, whether it was consistent with the stipulations between the General Assembly and the New England Associations, he promptly replied, that if the Assembly had by treaty disfranchised one half their body of their equal rights, he for one would abrogate the treaty. On examination, however, it was found that the words of the treaty merely authorized each body to be represented in the other by three of its "members," without confining it to the ministry.

For one, I am glad Mr. B. has been appointed. He is, as many of our readers know, a young lawyer of talents and character from Kentucky, zealously devoted to Presbyterianism, in its most exclusive form, and particularly bold and determined in vindicating the prerogatives of ruling elders. This, with his zeal and ability, will necessarily give him great influence in the General Assembly, and in the Presbyterian body at the West. I hope, therefore, that he will go to Connecticut, and that he will take time enough to make himself acquainted with the actual spirit of the churches of New England, so as to learn what are their aims and objects, in their connection with the Presbyterian church. He will see that it is purely evangelical, not sectarian, growing out of a desire to build up the cause and kingdom of Christ, to save our country, and to save souls; not to subvert Presbyterianism, abolish the confession of faith, or propagate new divinity. And he will learn too, that the work of training up and sending forth the greatest possible number of able and pious ministers for the other sections of our country, has been begun as a matter of principle, and that nothing can prevent it from being carried on till the whole land shall be full of light. Perhaps, nay I cannot doubt, if he will take the pains to inform himself on this subject, he will be impressed with the conviction that for an enterprise so holy, it is better to help than to hinder it, and will bid God speed to the labors of our Education and Missionary Societies. I am not sorry also that he should have an opportunity of seeing churches which have no ruling elders, and of knowing that churches can be preserved pure, and transmitted for generations, without being governed. As far as I can judge from what he has shown of himself in the Assembly, he has an unusual share of good sense, can feel the force of an argument, and knows what is due from one gentleman to another. I have hitherto seen nothing of what was remarked last year, of the manners and practices which are in place only at the bar of a country justice. If he will not, from the ardor of a true Kentuckian, lose sight of the respect which is due to himself and to the body of which he is a member, his readiness and acquaintance with business will render him a valuable member of our ecclesiastical judicatories. And I trust his visits in New England will be pleasant and profitable, both to himself and to the churches.

On the Sabbath I went, with the family whose hospitality I enjoy, to the First church, Mr. Barnes'. In the morning I heard Dr. Beecher, who had just arrived from Cincinnati. I have not yet heard him speak of the impressions which Cincinnati and the Valley of the Mississippi have made on his mind, from actual vision of the ground. But a judicious friend from that

region tells me that he has made a great impression here. The most intelligent inhabitants of the city crowded to hear his lectures, night after night, as the richest intellectual treat. Men of all religions and of no religion, were drawn by his powers of argument, while Christians were instructed and edified by his plain and powerful exhibitions of the things of Jesus Christ. He received an unanimous invitation from the second church to become their pastor. He has not yet announced his determination in regard to the call from the Lane Seminary; but the friends of the Institution are full of hope that he will accept.

His discourse on Sabbath morning was designed chiefly for ministers. Text, John xv. 5. "Without me ye can do nothing." His object was to show our universal dependence upon Christ. The whole tenor of Scripture shows that Christ is the acting Deity of the universe. All things were made by him, and are upheld by him; all power is given to his hands and he is head over all things to the church. He then shewed in what respects we are dependent on Christ as creatures, and in what respects as sinners. He distinguished very accurately between the dependence that arises from the weakness of nature and that which grows out of criminal aversion to duty, the dependence of nature and the dependence of crime. The want of this discrimination he believed had obscured theology, and had given rise to many unhappy and unbrotherly jealousies and separations. He met the objections which are commonly urged against this distinction—showed that the Bible every where assumes the distinction, and that those who recognize it ought not to be stigmatized with teaching vain philosophy, or with obscuring the glory of God, or leaving out of view the necessary act of the Holy Ghost. "If ever there was a poor sinner," said he, "whose wicked heart had taught him by long and sad experience to feel the need of the Holy Spirit's aid in the work of regeneration and sanctification, it is this heart."

The afternoon sermon was by Mr. Duffield, of Carlisle, author of the able volume of essays on Regeneration. Text, Romans viii. 14. "For as many as are led by the Spirit of God, they are the Sons of God." He showed in a very discriminating and happy manner, that those Scripture expressions which represent the work of the Spirit, as a creation, &c. are necessarily figurative, and that the work is ordinarily described in language which denotes the influence of one thing being upon another thinking being. From which he deduced the doctrine that those who become the sons of God, do so by their own voluntary choice, being led or induced to it by the Spirit of God.

Sabbath evening, I went to the Spruce street church, as I understood the Rev. Dr. Martin had been announced as the preacher, on the subject of Regeneration. You see that on all sides, the great subject of Regeneration is first in the discussions of ministers, and Church Order the second. All other questions are of small import compared with these, and I doubt not the agitations which now take place, will develop the true principles of both more fully than ever they were known before.

I was disappointed in Dr. Martin's discourse, as an exhibition of talent, having understood that he was one of the champions of the Old School, as they call themselves. The theology of it you will find exactly described in the old book called the "Triangle." Text, 2 Cor. v. 17. "Therefore if any man be in Christ, he is a new creature," &c. He attempted to show, or rather assert, that regeneration was literally a new creation. As he drew towards the close, he supposed a sinner asking what he must do to be saved, and replied, "Modern theorists will say, Repent. But can you repent? Is not repentance the gift of God, and can you do the work of God? I say, ask of God with whom is forgiveness, and peradventure, he will give you repentance unto life eternal." In another place

he said, "God commands you to believe, not because you are able to believe, but because he has provided faith for you in Christ Jesus. It is the matter of the purchase of Christ's blood. Plead this before him, and strive for it, in the use of the appointed means of grace. So God commands you to repent, because he hath exalted his Son to give remission. Why do you not go to God and ask him for what he so freely offers? In like manner, God commands you to regenerate yourself, when you may just as well take down your tabernacles of clay and rebuild them, as do it. Or put out the immortal spark within, and kindle it again. But the promise covers all the ground of the command. The duty of the sinner is to plead the promises. There are promises that describe the unregenerate, and it is their duty to plead these; for who can tell when God will give them the spirit of prayer, and make their supplications effectual?" There was much more which I cannot repeat. But it will be easily perceived that such preaching has no very great tendency to produce revivals. I do not say that the men have no revivals. For I know that some of them have happy seasons of preaching differently, and of laying up their theories among the moles and the bats for a time.

Tuesday, May 22. The case of the division of the Philadelphia Presbytery has been a very tedious one, and yet accompanied with intense interest. The speech of Mr. McCalla yesterday was nearly three hours long. And I believe it deeply impressed multitudes of members, that if such men as Dr. McAuley, Dr. Skinner, Mr. Patterson and Barnes, were all the while liable to such treatment in the Presbytery of Philadelphia, they ought to be relieved by a division. The report I believe is strictly fair, and yet it gives, as in most of the other speeches, good or bad, but a feeble transcript of the impression made upon the hearers.

Wednesday noon, May 24.

It is impossible to determine when the question respecting a division of Philadelphia presbytery will be finally decided. Certainly not in season to be communicated in this week's paper. The calling of the roll, to give the members an opportunity of expressing their views, was commenced last night, and about 40 names called, the greater part of whom expressed their views, some of them adding remarks at considerable length. Every one of those who expressed an opinion, gave it decidedly and fully in favor of the division. Judge Platt expressed his sentiments on the whole proceeding, in a manner worthy of his age and standing. They were listened to with profound attention, and produced much effect. I hope to send the substance of them, from his own pen for our next paper. They are worthy to be written in gold. They might well be framed and hung up in all ecclesiastical judicatories, as a talisman against theological bitterness. The ministers of the gospel ought to feel humble, that their corps should deserve such a reproof from such a quarter, while at the same time the mild and christian manner in which it was delivered, rendered it ten fold more weighty. The fate of the petition is however still uncertain, because we have not seen the temper of the Western delegates.

I have visited the Methodist General Conference now in session. Their session is still more protracted than that of the Presbyterians, being now progressing in the third week, and leaving it still uncertain whether even a fourth will afford sufficient time to dispose of their accumulated business. The conference is composed entirely of travelling preachers, and is a highly respectable looking body of men, for aught I can see, apparently just as intelligent, and wearing just as fine broadcloth as their Presbyterian brethren half a square off. They debate just as earnestly and eloquently, and if I may judge from what I saw this morning, are not entirely free from personal criminations, though on the whole I must say they keep to the point more closely than the others.

Temperance Reform.

NEW YORK STATE TEMPERANCE SOCIETY.

"Many Daughters have done virtuously, but thou excellest them all."

We have received the 3d annual report of this important society making a pamphlet of more than 100 pages, from which we make the following abstracts.

The first effort of the Committee immediately after the last anniversary, was to print (at a cost of near \$1,000) 10,000 copies of their 2d Annual Report; a document of 96 pages. This large edition has been gratuitously distributed throughout the United States, and partially in Europe. About 7,000 of this number has been circulated in this State, and the Committee have no doubt, that their influence has been highly important in exciting increased interest and effort in the cause.

After the circulation of the Report, the Committee subscribed for and distributed weekly among the societies in the State 800 copies of "The Temperance Advocate;" a paper devoted to the cause, and published at Sandy-Hill, Washington County; and they are paying at this time for 1,000 copies of this paper, which are sent gratuitously to every society in the State requiring it.

The Committee feeling deeply impressed with the importance of making increased efforts, to place the subject fairly and plainly before every individual, thought that a powerful appeal furnished to every family would have a beneficial effect, in awakening the attention of all classes to the subject. They made the experiment first in this city, by printing and circulating 5,000 copies of a circular prepared at the request of the Chairman of this Committee by the Rev. E. Kirk, addressed to the citizens of Albany, and signed by the Presidents of the 13 Temperance Societies now organized here. So happy was the experiment, and such has been the influence of this circular, that the number of members in our city has increased nearly 3,000.

The committee determined, by changing its character, to adapt it to the State. They printed 350,000 copies in this new form which have been despatched to all the county societies: and the committees have the satisfaction of knowing, that in many places where the greatest apathy had prevailed, their distribution, with the aid of a good Providence, has been the means of awakening great attention to the subject, and of bringing out a vast number on the side of reform.

The Report from the Monroe County Temperance Society states, that they number 6,729 members. That it has experienced an increase during the past year, of 4,010, and that many more in the county have signed pledges. The great increase of members is in a considerable degree attributable to the distribution of the State Circulars and pledges.

As these circulars have only recently been forwarded to the County Societies, the Committee are not able to give their full results, and have therefore, (to allow time) given notice, that the 3d Annual Report will be kept open until the 15th of February.

The beneficial results of this circular in this city and in our own State, have induced the Committee again to change its form, and to adapt it to the nation. A copy of this National Circular has been recently transmitted to the President of each State Society, asking their approval and permission to affix their names to it. It is then proposed to print 2,000,000 copies, and through the agency of the American Temperance Society and the State Societies, to furnish a copy to every family in the nation.

Answers have been already received from the Presidents of seven States Societies highly approving the

measure, and giving it their cordial sanction. North Carolina and New-Jersey are already following the example of the State of New-York, and are now making arrangements for supplying the National Circular to every family in their respective States; and the Committee hope to be enabled to report at their next anniversary, that every family in the United States have been furnished with this powerful document.

The Executive Committee have also printed about 100,000 Family Temperance Constitutions; these have been sent to every part of the State, and will doubtless be the means of forming thousands of Temperance Societies in families, which the State Society will never have in their power to report. This Constitution being very short, the Committee beg leave to submit it to the society.

FAMILY TEMPERANCE SOCIETY CONSTITUTION.

This Society shall be composed of the heads of this family, and such other members as shall hereunto subscribe their names.

In forming the constitution, pledge ourselves, to observe the following rules.

1. We will use no ardent spirits ourselves, nor suffer the use of them in our families, nor present them to our friends, or those in our employment, unless in cases of extreme necessity for medical purposes.

2. Those of us who are or shall hereafter become heads of families, solemnly agree to teach our households the principals of entire abstinence, and use our best endeavors to obtain their signatures to this constitution.

3. A copy of this Constitution shall be pasted in our family Bible, to which our children (if any) shall be often pointed as the act of their parents, and we solemnly enjoin it on them, as they reverse our memories, sacredly to regard these our sentiments.

The expense of printing 10,000 of the Annual Report, 350,000 Circulars, and 100,000 Family Temperance Constitutions, and circulating 1,000 copies of the Temperance Advocate; paying for Tracts and Agents, salaries, has cost about \$4,500.

Members of temperance societies.

The whole number of towns in the State is 764.—Of these 565 have reported, leaving a balance of 199 towns which have not reported. The whole number of societies reported is 1,112. The number of members actually reported in these 1,112 societies is 153,722, which is an average of 272 to each town reported; and about one twelfth of the whole population of the state, as given by the census of 1830.

Many towns and counties are now engaged with a commendable zeal in carrying forward the school district system.

Merchants discontinuing the sale of ardent spirit.

Two hundred and fifty stores are reported as not vending ardent spirit. Upon this point the reports are generally defective. The Committee have no doubt that more than 1000 merchants in the state are now refusing to sell distilled liquors. There are 44 temperance taverns reported.

Distilleries discontinued.

Ninety-three distilleries are reported as discontinued. Probably more than three times that number have been abandoned since the commencement of the temperance reformation.

Reduced consumption.

This, since the commencement of the reform, may safely be estimated at 5-8.

Drunkards reformed.

Estimating these, as we safely may, at three to a town, the whole number of reformations in the state will be 2,992, of our fellow men, who, but for the temperance reformation, would have perished in their madness.

NARRATIVE OF THE STATE OF RELIGION

In several Churches under the care of the Presbytery of Philadelphia.

It is a little strange that the labors of those ministers who have been accused by their brethren of making all the difficulty in the Presbytery of Philadelphia, should be so abundantly owned and blessed of God, while the rest are left comparatively barren and unfruitful. It seems that the majority of the Presbytery, who are so afraid of *New Measures*, being aware that facts would not tell well, have in their report to the General Assembly, kept back the usual Narrative of the State of Religion. This has led Dr. Ely to give in the Philadelphia the following interesting statement.

During the last year, in the 1st Presbyterian Church in the city, of which Rev. A. Barnes is pastor, 83 persons have been received to the full communion; of whom 70 were new communicants. Of these, 26 were from the Sabbath Schools. In connection with the church, there is an Infant Sabbath school; a male Sunday school; a female Sunday school, having nearly 200 in constant attendance; an adult Sunday school, and several Bible Classes. These schools exert a happy influence; and the cause of piety and benevolence has been steadily advancing in this congregation.

In the Third Church, of which the Editor is pastor, 105 persons have been admitted to the Lord's table, of whom seven were by certificate. So large a number were never before admitted to this church in any former year; and it was never in a more prosperous state.

The Fifth Church, of which Dr. Skinner is pastor, since January 1831, has received on examination about 230 new communicants. Of these, 52 were received at one time, and 70 at another. A daily prayer meeting has been held in this congregation through the year. About 100 adults have been baptized. Such a year of mercy this church has never before known.

The Tenth Church, of which Dr. McAuley is pastor, is but little more than two years of age. He remarks, that "the perplexity and confusion arising from ecclesiastical troubles and high church pretensions have had a very paralyzing effect upon us: yet from the time that the *Union Prayer Meeting* of our *Pastoral Association* commenced, the Lord has blessed us more and more. In the year ending in May last, we admitted 168 communicants; and during the present year 91, making in all 259. A considerable number are still inquiring what they must do to be saved. Our Sabbath schools, and especially the Female Bible class, are flourishing. Members of this congregation since its organization, have contributed to the education of poor and pious youth for the gospel ministry about \$2,000; for Domestic and Foreign Missions \$938; for the distribution of Tracts \$705; and for S. School efforts \$4,500; making in all \$8,143."

The Eleventh Church, of which the Rev. John L. Grant is pastor, is about three years of age; and for each of these years has admitted nearly 100 members; of whom a large proportion are young men, or heads of young families. A large number of these were baptized on their reception from the world.

The Twelfth Church, of which Rev. Thomas Eustace is pastor, is young and feeble; and just beginning to erect a house for public worship; but it has received during the year past 32 accessions to the communion, of whom 9 were by certificate.

In the First Church in the Northern Liberties, of which the Rev. James Patterson is pastor, 95 persons have been added to the communion during the year.

In the Church in Kensington, of which the Rev. George Chandler is pastor, there have been two very considerable revivals during the year, and the souls won in them from the world lying in sin, will probably exceed 100. Of these a large proportion have already been admitted to the Lord's table.

In each of these Churches one or two protracted

meetings have been held during the year; each has enjoyed a revival; and in each, special prayer for a revival has been offered, with importunity. The accessions to these eight churches during the year as thus reported, are 836.

We have been thus particular in our statement, because it seems due to the saints, and to the sovereign goodness of God, that some public, if no presbyterial notice, should be taken, of what the Lord has lately done in reviving us in the house of our bondage.

THE CLASSIS OF RENSSELAER.

The Classis held its regular meeting, on Tuesday last, and it was one of unusual interest, as brethren had occasion to tell on every hand, what great things God had done for them.

Particulars are given, concerning several of the churches, from which we make several extracts. In the church at Greenbush there has been a powerful revival of religion. All the subjects of it, with the exception of four, have connected themselves with the church, and it has not ceased. The number of converts is increasing, and the external attention to the ordinances of God's house greater than it has ever been; sixty-five have by confession united themselves with the church.

The church at Schodack has been signally blessed with an out pouring of the Spirit. Many have been called out of darkness into the marvellous light of the gospel kingdom. In some instances, whole households have come forward and avouched the Lord to be their God. One hundred and thirty-seven have been the hopeful subjects of this work, and many are still under powerful impressions on the subject of their eternal interests.

The church at Nassau has also been visited during the past year with a revival; forty-five souls have been added to the communion of this church. They have been constrained to dismiss their pastor, Rev. J. F. Morris, upon his own application, in consequence of ill health, so that this church is now vacant.

The church in Kinderhook has received the blessed influences of the shower of grace, and been refreshed from the fountain of life. The church has been revived; many have had their minds called up to the great interests of eternity, and fifty-one have avowed professedly their allegiance to the King of heaven.

In the church of Ghent, the Lord has poured out a spirit of grace and supplication and granted tokens of his gracious presence. There has never been a better state of feeling in this church before; harmony and the spirit of prayer evidently prevail, and it may be said with a good degree of confidence, that the Lord is reviving his work among them. Many have already been hopefully converted.

In the congregation of Hillsdale, a season refreshing has been experienced.

In the church of Claverack, the good work of the Lord has flourished. A spirit of prayer unknown for many years, has been felt and seen in his church. A general attention to the means of grace is manifested, and the Lord has evidently revived his work. Thirty-five souls have been hopefully converted and joined the church, and many more have declared an interest in Christ. Among the conversions, several have been signally marked. The child of twelve years, and the aged matron of seventy-six, have been made of one age in the family of Christ.

In the church at Athens not mentioned by our correspondent a delightful state of feeling has prevailed. The tone of piety and christian effort has been much raised, and the accessions to the church have been very gratifying. The church at Catskill and Madison has been abundantly blessed, and the members who have been received into the communion are unusually large, and two at least of the young men have resolved to devote themselves to the gospel ministry.

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